her own contrary result and working unaffected by
its consent or refusal or a violence of mechanical
Force imposed on an inertia of mechanical Passivity.
It is possible again to posit an observing inactive-
Self and an active creating Godhead; but this device
cannot serve us, for in the end these two must really
be one in a dual aspect;—the Godhead the active
aspect of the observing Self, the Self a witness of
its own Godhead in action. A discord, a gulf
between the Self in knowledge and the same Self in
its works needs explanation, but it presents itself
as unexplained and inexplicable. Or, again, we
can posit a double consciousness of Brahman the
Reality, one static and one dynamic, one essential
and spiritual in which it is Self perfect and absolute,
another formative, pragmatic, in which it becomes
not-self and with which its absoluteness and perfec-
tion have no concern of participation; for it is only
a temporal formation in the timeless Reality. But
to us who even if only half existent, half conscious,
yet inhabit the Absolute's half-dream of living and
are compelled by Nature to have in it a terrible
and insistent concern and to deal with it as real,
this wears the appearance of an obvious mystifica-

tion; for this temporal consciousness and its.
formations are also in the end a Power of the one
Self, depend upon it, can exist only by it; what
exists by the power of the Reality cannot be
unrelated to It or That unrelated to the world of
its own Power's making. If the world exists by the
supreme Spirit, so also its ordering and relations